

# METHODIST PROTESTANT.

## RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

Lynchburg, April 10, 1834.

Further extracts from the Virginia Annual Conference.

Be so good as to publish in the Protestant the following proceedings of the late Virginia Annual Conference, in addition to those which have been published. In consequence of sickness, by which I was confined to bed, and the pressing engagements of bro. Victor, the extracts from the minutes of the Conference that appeared in the Protestant were not so full as was expected.

The Rev. Thomas Moore, and A. S. Fleischmann, were placed on the unstationed list, the Conference understanding it to be agreeable to their wishes.

The Rev. Dr. Dromgoole, was elected to Elders' orders. He was not elected a member of the Electoral College, as was published.

The Rev. Dr. French, J. S. Westwood, and M. Nash, were appointed a Committee to fill any vacancy that may occur in the office of President.

*Resolved*, That this Conference, regarding a house of worship in Norfolk of great importance, request that the preachers on all the circuits and stations within this district, bring this subject before their respective charges, and solicit a donation of fifty cents; or more, from each member in society, in view of discharging the debt now due for that house, and the amount so received be forwarded to Dr. John French.

*Resolved*, That the Steward be required to retain five per cent from all the collections made on their circuits and stations, and pay the same over to the President, to meet his travelling expenses, and allowance according to discipline; and in their annual returns to Conference, report the moneys so paid to that officer.

*Ordered*, That the Circuit heretofore denominated the Nelson Circuit, be discontinued from the plan of the district.

R. B. THOMSON,  
One of the Publishing Committee.

For the Methodist Protestant.

Alexandria, April 3, 1834.

## FOURTH ANNUAL CONFERENCE OF THE MARYLAND DISTRICT.

*Extracts from the Minutes of the Fourth Annual Conference of the Methodist Protestant Church, for the Maryland District, 1834.*

The Conference met this morning at 9 o'clock, at the Hall of the Mechanics Relief Society.

The following members were recognized as composing the Conference, to wit:

*Ministers*—John S. Reese, Eli Henkle, W. W. Wallace, \*F. Stier, L. R. Reese, Josiah Varden, James Hanson, William Collier, William Kesley, I. Webster, Hugh Doyle, William Sexsmith, T. H. Stockton, D. E. Reese, Jr. \*William C. Pool, Geo. D. Hamilton, Stephen Taylor, Augustus Webster, J. W. Porter, Reuben T. Boyd, Dr. Daniel Davis, Nicholas Dorsey.

*Delegates*—Peter Light, Thomas Jacobs, C. Downs, G. Collard, Elias Crutchley, Isaac Cassel, William Slaughter, \*Abraham Lamot, John Chapell, D. C. Hopper Emory, Esq. Richard Chambers, Matthew Sexsmith, Robert Walker, Edward Foreman, David Arthur, John M. Philips, W. Quinton.

Those marked thus (\*) were absent.

The Conference being opened with reading a portion of scripture and prayer by the Rev. John S. Reese, an election was held for Secretary and Assistant Secretary, whereupon George Collard, was elected Secretary, and Rev. A. Webster, Assistant.

*Resolved*, That the pulpits of the first and second Presbyterian churches, and also of the Baptist church of this town, which have been so kindly offered to the Conference, be accepted, and that the committee of appointments, be instructed to supply them with ministers.

On motion, bro. Thomas H. Stockton, L. R. Reese, & A. Webster, were appointed a committee on Obituary notices.

On motion, the following resolutions were adopted:

1. That the President station the preachers the ensuing year.

2. That the Conference appoint a committee of appeal, to consist of six members, 3 Laymen and 3 Ministers, to whom all appeals from the appointment of the President shall be made, and whose decision shall be final—Provided, that in all cases where the committee are equally divided, the case shall be referred to the Conference.

The Conference then proceeded to appoint the committee as follows:

*Laymen*—P. Light, Thomas Jacobs, John Chapell.

*Ministers*—I. Webster, Thomas H. Stockton, W. W. Wallace.

Previous to the reading of the minutes, Rev. Ira A. Easter, by permission of the Conference, delivered an address in behalf of the Maryland State Bible Society.

On motion, the committee on the Maryland State Bible Society, were permitted to report, whereupon the following report was received and adopted, viz:

The committee appointed to consider the communication of the Rev. Mr. Easter, in relation to the objects of the Maryland State Bible Society, beg leave respectfully to say that they have taken the same into consideration, and report the following resolutions for the adoption of this body.

1. *Resolved*, That this Conference listened with pleasure to the address of the Rev. Mr. Easter, and recommend him as the agent of the Maryland State Bible Society, to the favorable consideration of our ministers and members.

2. *Resolved*, That the Ministers and Lay Delegates in conference assembled, afford bro. Easter every aid in their power to facilitate the objects of his agency.

Also, as follows, viz: The committee to whom was entrusted the communication of the Rev. Mr.

Atkinson, Agent of the Virginia Bible Society, beg leave to report—that having considered the claims of said society, they would recommend the passage of the following resolutions:

1. *Resolved*, That in the opinion of this Conference the commands of the Lord Jesus Christ to his people to teach all nations, and preach the gospel to every creature, are still as binding as they were in the days of the apostles.

2. *Resolved*, That the standard of action and feeling of the church is far below that of scripture requirement when she aims at any thing less than the conversion of the world.

3. *Resolved*, That the whole world ought to be supplied by the church with the written word of God as speedily as possible, that advantages will be derived from fixing a period within which, in humble reliance on the blessing of God, the attempt shall be made to place a copy of the holy scriptures in every accessible family on earth, able to read and willing to receive that precious book, and that twenty years appears to be the most suitable period which can be fixed on.

4. *Resolved*, Therefore, that the Conference cordially approve the resolutions of the Virginia Bible Society on this subject during the present month, and in reliance on the promised grace of God for assistance, will use all lawful means to sustain that society, and any other which may adopt similar resolutions.

5. And whereas the managers of the Virginia Bible Society have resolved to attempt to raise during the present year, thirty thousand dollars for the distribution of the Bible. *Resolved*, that those churches in Virginia and the District of Columbia, under the care of this Conference, be requested to sustain the same by their prayers, and as far as is practicable, by their contributions.

6. *Resolved*, That the Secretary of Conference be requested to send a copy of these resolutions to the Rev. Mr. Atkinson, Agent of the Virginia Bible Society, in Richmond, Va.

On motion, a committee of two Itinerant Ministers, one Unstationed Minister, and two Laymen, be appointed to report on a plan proposed by bro. W. Kesley, for raising a fund for the support of the superannuated preachers, their widows and orphans. The following brethren were appointed said committee, viz: D. C. H. Emory, T. Jacobs, I. Webster, W. Kesley, and J. R. Williams.

On motion, the report of the committee on bro. Kesley's plan, &c. was received and adopted, viz:

Whereas, in the opinion of this Conference, an efficient and untrammelled Itinerancy is of the most essential importance to the success of our operations as a religious community, and whereas for the want of means to support those of our ministers, who are disposed to labor until they are worn out in the service of the church; the hearts of many are discouraged, and they are thereby tempted to retire from the work while they are yet able to provide for themselves, and those under their care; and whereas the interests of the church requires all the advantages arising from the matured wisdom and experience of all her ministers, and therefore ought to endeavor to secure their services, by

providing as far as possible for the supply of their wants, and those of their families, when age or infirmity shall have rendered them unable to do efficient service, Therefore

1. *Resolved*, That James R. Williams, William Rusk, Dr. Samuel K. Jennings, John Clark, Dr. Francis Waters, John Chappell, D. E. Reese, Wm. R. Stuart, Richard Meriken, Henry Wygart, and Samuel Thompson, of Baltimore, be, and they are hereby appointed a committee to receive and hold in trust, and vest in some profitable stock or other productive securities, such sums of money as may be collected, and transmitted to them for the purpose of raising a fund for the relief of such superannuated ministers, as may belong to the Maryland Annual Conference, and the widows and orphans of ministers and preachers, who may die members of this Conference. And the aforesaid brethren are respectfully requested to accept of the appointment.

2. *Resolved*, The committee appointed in the foregoing resolution, or a majority of them, are hereby authorized to make such rules, and adopt such regulations for the safe keeping and profitable employment of said funds for the present year as they may deem proper, subject to the control of the Maryland Annual Conference of the Methodist Protestant Church.

3. *Resolved*, That William Kesley, Dr. W. W. Wallace, Isaac Webster, Thomas Jacobs, and Dr. J. S. Reese, be and they are hereby appointed a committee to prepare and mature a plan for the permanent settlement and proper distribution of the said fund, and present the same to the next annual conference.

4. *Resolved*, That each Itinerant minister and preacher belonging to this conference, is hereby made an agent, and it shall be his duty to collect such sums of money for the purpose of raising a fund for the aforesaid object as it may be in his power to collect in the circuit or station to which he may be sent, and to transmit the same to the committee in Baltimore.

5. *Resolved*, That on the examination of character of the Itinerant members of this conference they shall be asked respectively the following question:—Have you attended to the resolve of the conference; and what amount have you obtained for the purpose of creating a fund for the relief of superannuated ministers or preachers and the widows and orphans, &c.?

6. *Resolved*, That our unstationed ministers and preachers are hereby respectfully requested to take an interest in this most important subject, and afford the agents of this conference all the assistance in their power.

7. *Resolved*, That our Lay brethren, and the friends of our cause generally, are respectfully requested to take the matter into serious consideration and to be aiding and assisting therein, by their wisdom, their influence, and their means.

8. *Resolved*, That a copy of the above preamble and resolutions be published in the Minutes, and also in the Methodist Protestant; and that one hundred copies be printed in separate form, suitable for insertion in the front of subscription books, and that one or more copies be sent to each minister and preacher belonging to this conference.

On motion, *Resolved*, That a committee of five be appointed to prepare an address to the ministers and lay members of the Methodist Protestant Church, in the Maryland District, relative to their general operations the succeeding year, which address shall be read to the conference previous to its final adjournment, and then printed in the minutes.

The following brethren were appointed said committee, viz: J. S. Reese, D. C. H. Emory, W. Quinton, L. R. Reese, and J. Varden.

The conference met, and the minutes of the last session having been read, the committee on Ordination and the Itineracy, presented a report, which was received, and the following brethren elected to orders:

*For Elders Orders*—Amon Richards, William Jackson, William C. Lipscomb, William Collier, Josiah Varden, Jesse Wright, William Sexsmith, Nicholas Dorsey, Augustus Webster.

*For Deacons Orders*—Wm. H. Boardley, Geo. Heritage, Henry Myers, J. W. Everist, Thomas Merson.

The following brethren were received into the Itineracy—Joshua W. Rutledge, Elias Williams, George Heritage, Samuel L. Rawleigh, Augustus G. Grove, Thos. G. Clayton, Jesse Wright, and William McGwigan.

On motion, the resolution to enter upon the election of President, on Monday next at 10 o'clock, being reconsidered, it was resolved that the conference go into the election immediately—whereupon Dr. John S. Reese, was duly elected.

The number of Members reported, stood as follows, viz:

	White.	Colored.
Baltimore,	261	
East Baltimore,	170	
Georgetown,	140	
Tenleytown,	22	
Alexandria,	198	
Mount Olive,	37	
Tabernacle,	56	
Anne Arundel,	350	15
Pipe Preek,	445	6
Reisterstown,	440	16
Deer Creek,	308	6
Shippensburg,	150	
Juniatta,	63	
Williamsport,	289	21
Snowhill and Princess Ann,	328	6
Kent,	101	
Queen Anne,	136	
Talbot,	76	
Caroline,	113	1
Dorchester,	423	10
Prince William,	40	
	4146	81
Coloured,	81	
Total members in 1834,	4227	
Number published in 1833,	3288	
Leaving in favor of 1834,	939	

On motion, the conference resolved itself into an electoral college, for the purpose of electing delegates to the General Conference. Bro. J. R. Williams, was called to the chair, and bro. Geo. Collard, and A. Webster, appointed Secretaries.

The following Unstationed Ministers appeared and took their seats, viz: S. Linthicum, W. C. Lipscomb, U. Ward, J. R. Williams, W. Lamphier, J. Wright, J. McKee.

The following Unstationed Ministers who were reported as members of the Electoral College, were absent, viz: A. Edwards, M. Parks, J. B. Ferguson, J. Forrest, J. Hoopman, J. Squires, R. Wilson, A. Melvin, J. Dorgan, T. Melvin, W. Morgan, T. W. Newman.

The following persons were duly elected according to the Constitution.—Dr. J. S. Reese, Eli

Henkle, William C. Lipscomb, J. R. Williams, \*P. B. Hopper, \*T. Jacobs, \*John Chappell, \*Wm. Quinton.

Those marked thus (\*) are Laymen.

1. *Resolved*, That every white male member, in full communion and fellowship, having attained to the age of twenty-one years, shall be entitled to vote directly for the delegates to the Annual Conference.

2. *Resolved*, That it shall be the duty of all the class leaders, in each and every circuit of the Maryland Annual Conference, to hold an election in their respective classes previous to the last quarterly conference in each year, for delegate or delegates to the annual conference; and that they report the result to their said last quarterly conference, under the certificate of said leader.—The person or persons receiving a majority of the whole number of votes, shall be considered as duly elected. But if no person or persons shall receive such majority, then the quarterly conference shall elect by ballot, from twice the number of votes, a delegate or delegates, which said person or persons shall be the delegate or delegates elect.

Two communications from Halifax, Nova Scotia, having been received, and read, were referred to the following committee: Bros. William Kesley, H. Doyle, Isaac Webster, W. Collier, E. Crutchley, Thomas Jacobs, John Chappell.

The committee to whom was referred the application of sundry inhabitants of Halifax, Nova Scotia, beg leave to report—That they have had that subject under their most serious deliberation, and are of opinion, that it would be inexpedient for this conference to take the said persons under its watch and care. The committee recommend that a friendly epistle be written by this conference, to the said persons, recognizing them as a Christian church, in fellowship with the Methodist Protestant Church. The committee therefore offer the following resolutions, which were adopted:

1. *Resolved*, That the President of this Conference be, and he is hereby requested as soon as possible, to address a suitable letter to the brethren in Halifax, in conformity with this report, and containing such advice and encouragement as he may deem the occasion to call for.

2. *Resolved*, That this Conference recommend to the General Conference of the Methodist Protestant Church, to assemble in Georgetown, D. C. in May next, to take charge of the society or societies in the province of Nova Scotia, as a missionary station, and afford that station such aid as may be in their power.

A communication from the Book Agent of the Methodist Protestant Church, having been received, was read and referred to a committee. The following brethren were constituted said committee, viz: Thos. H. Stockton, J. Hanson, and P. Stevens.

The committee on the Book Agent's letter, made the following report, which was received and adopted, viz:

Whereas, the Book Agent of the Methodist P. Church has been at very great expense in publishing important works for the benefit of our connexion, and has been compelled to assume great pecuniary responsibilities, which under the present pressure of the trading community, are peculiarly burdensome: And whereas this conference deem it a solemn duty to unite with its sister conferences in sustaining the Agent in his creditable and useful undertakings, Therefore

1. *Resolved*, That our ministers and members be, and hereby are, most earnestly requested to use their best efforts in promoting the sale of the

church publications, particularly, "Clarke's Commentary," "Mosheim's Ecclesiastical History," and "Prideaux's Connexions."

2. *Resolved*, That it be, and hereby is recommended to the quarterly conferences of our circuits and stations, to adopt measures for the more extensive circulation of the works issued from the church press. And to send orders for as many copies of his several publications as they may deem necessary or saleable.

On motion, it was *Resolved*, That the conference proceed to the election of three Elders, whose duty it shall be in the event of the death, resignation, or suspension of the President, to appoint a president pro tem, to serve until the sitting of the next Annual Conference, as provided for by the book of Discipline. The following brethren were appointed said committee, viz: Isaac Webster, W. Kesley, Thomas H. Stockton.

The report of the committee on the Constitution, &c. was taken up, and on motion, was recommended to the consideration of the General Conference.

On motion, the following resolutions were adopted, viz:

1. *Resolved*, That the last Friday in April, be set apart as a day of fasting and humiliation.

2. *Resolved*, That the Superintendents of the respective circuits and stations, be instructed to recommend the assembling of their congregations on that day, wherever practicable, for the purpose of uniting in prayer for the blessing of Almighty God upon our approaching General Conference.

A communication was received from the Ohio Conference, advising of a division of their constitutional bounds, and desiring the approbation of this Conference.

Whereupon, it was *Resolved*, That the division of the said Ohio Conference District, meet with the approbation of this Conference.

On motion, the following resolutions were adopted, viz:

1. *Resolved*, That this Conference respectfully recommend to the quarterly conferences of the different circuits and stations to enter upon some arrangements which will lead to a more certain and regular attention to the annual conference collections.

2. *Resolved*, That it be the duty of every steward, minister, and preacher, in a circuit or station, to render all the aid in his power to the quarterly conference in view of carrying such arrangements into effect.

3. *Resolved*, That in case the quarterly conferences fail to attend to the subject, it shall nevertheless be the duty of the Superintendent to take up a conference collection, in all the Sabbath appointments in his circuit.

On motion, it was unanimously *Resolved*, That the delegates from each circuit and station, feel themselves bound to make an effort for such arrangements, so as to have the President's salary in readiness at the expiration of each quarter.

And in case the President shall be prevented from attending any quarterly conference, it shall be the duty of the Stewards to send the apportionment of the President's allowance to the care of bro. J. R. Williams, to be by him forwarded to the President.

On motion, *Resolved*, That in the opinion of this Conference, it is expedient to hold Camp-meetings, and likewise recommend the following arrangements, viz:

July 25—Talbot, Queen Anne, and Caroline.

August 1—Snowhill and Princess Ann.

" 8—Dorchester and Sussex, and Shippensburg.

August 21—Juniatta.

" 15—Kent.

" 25—Baltimore and Reisterstown, in union.

" 29—Pipe Creek and Deer Creek.

Sept. 4—Williamsport.

" 12—Prince William and New Market.

The following resolution was offered by Bro. Quinton, and adopted.

*Resolved*, That the President be, and he is hereby authorized, to call on such ministers and preachers as he may deem proper to attend the camp-meetings, and that they attend to the call as far as practicable.

The following is a list of the appointments as read out by the President, viz:

Baltimore—L. R. Reese, one to be supplied.

East Baltimore—William Collier.

Georgetown—Thomas H. Stockton.

Alexandria—Augustus Webster.

Mount Olive—Henry Myers.

Tabernacle—D. E. Reese, Jr.

Anne Arundel—Dr. D. Davies, Elias Williams.

Pipe Creek—J. Varden, H. Doyle.

Reisterstown—W. Kesley, W. Sexsmith, E. Henkle, Sup.

Deer Creek—J. W. Porter, Wm. McGwigan.

New Market—Jas. Crouse, one to be supplied.

Shippensburg—N. Dorsey, one to be supplied.

Juniatta—J. Wright, J. W. Rutledge.

Williamsport—I. Webster, John W. Everist.

Snowhill and Princess Ann—S. Taylor, Thos. C. Clayton.

Kent—George Heritage, B. Appleby.

Queen Anne—S. L. Rawleigh, one to be supplied.

Talbot—J. McKee.

Caroline—One to be supplied.

Dorchester and Sussex—G. D. Hamilton, A. G. Grove.

Prince William—R. T. Boyd.

J. B. Tilden, Missionary.

Dr. W. W. Wallace, and James Hanson, left without an appointment at their own request.

Charles W. Jacobs, deceased.

LIST OF UNSTATIONED MINISTERS AND PREACHERS.

Baltimore—Dr. Samuel K. Jennings, Dr. F. Waters, J. R. Williams, L. J. Cox, J. C. French, James Essender, Ministers.

East Baltimore—Daniel E. Reese, Sen. John Valiant, R. H. Meriken, M. Parks, Ministers.

Georgetown—Wm. C. Lipscomb, Minister.

Alexandria—Wm. Lamphier, Minister.

Mount Olive—John B. Ferguson, Minister.

Tabernacle—Ulysses Ward, Minister.

Anne Arundel—S. Linthicum, Benjamin Hood, Thomas McCormick, H. Linthicum, Joel Blue, Ministers; Thos. Mercer, & J. Clarke, Preachers.

Pipe Creek—J. Forrest, D. Zollicoffer, and J. Day, Ministers; John Rose, Preacher.

Reisterstown—A. Garretson, A. Richards, A. Edwards, Ministers; T. Ward, J. Shinnick, Wm. Tyson, and J. Holmes, Preachers.

Deer Creek—B. Richardson, John Hoopman, and Jacob Hoopman, Ministers; Rese Norris, Preacher.

New Market—Edmund Rockhold, Minister.

Shippensburg—Jacob Squires, Minister; James McFarland, and J. McElroy, Preachers.

Juniatta—None.

Williamsport—Robert Wilson, J. Light, Jeremiah Mason, G. Reed, J. Mewhirter, Ministers; J. Price, and Wm. McElroy, Preachers.

Snowhill—Avery Melvin, D. Watts, Zaddock Powell, Ministers; P. Pusey, and E. Ennis, Preachers.

Kent—Elijah Eliason, Preacher.

Queen Anns—W. H. Bordley, Minister; P. B. Hopper, Preacher.

Talbot—John Dorgan, Minister; Wm. Weeden, Preacher.

Caroline—Thos. Melvin, Minister; R. Chambers, Preacher.

Dorchester—Dr. Wm. Morgan, Minister; Elijah Hollan, Preacher.

Prince William—T. W. Newman, W. Waite, Ministers.

On motion, *Resolved*, That the President and the respective superintendents, together with the respective quarterly conferences, shall have a discretionary power to make any changes that may be absolutely necessary in carrying the camp-meeting regulations into effect.

A letter was received from the Rev. Aquilla Garretson, and referred to the committee on an address, &c.

On motion, *Resolved*, That the next Annual Conference be held in Baltimore, to commence the first Wednesday in April, 1835.

The committee to whom was referred the circular of Rev. Wm. McKenny, Agent of the Maryland Colonization Society, beg leave to report, that having considered the claims of said Society, that they recommend that the ministers and preachers belonging to the conference, take up a public collection on the Sunday before or succeeding the 4th of July next, in favor of the Maryland State Colonization Society, and remit the same to Robert Mickle, Esq. Cashier of the Union Bank of Maryland, Baltimore City.

On motion, *Resolved*, That the thanks of this Conference, be tendered to the families in Alexandria, who have so kindly entertained its members, during its present session—and that the many acts of kindness received from them, will be long and gratefully remembered.

For the Methodist Protestant.

*Extracts from the Minutes of the Fourth Annual Conference of the Methodist Protestant Church, Massachusetts District, held in Malden, April 1st and 2d inclusive, 1834.*

After reading the scriptures, and prayer by the Rev. Joseph Snelling, Rev. T. F. Norris, called the Conference to order—when a motion was made and passed, that the conference now proceed to ballot for a Secretary, when Bro. J. D. Yates, was duly elected.

Question 1st. Who compose this Conference.

Answer,

Elders—Joseph Snelling, Thomas F. Norris, James D. Yates, Calvin Cummings.

Deacons—Thomas Mickell, Joseph Rumrill, Hezekiah Newcomb, Thomas S. Johnson.

Lay Delegates—Richard Dewerson, Walter Giles, Thomas Mickell, Henry Carroll, Silas Newcomb, James Burnett, G. W. Bradford, William Wyman, Geo. W. Barnett, Geo. Barnes, Hon'y.

Thomas F. Norris, was elected President—Richard Dewerson, Conference Steward, each for one year.

John McLeish, transferred to New York Conference, by certificate of Ex-president Norris.

Jonathan Kenny, and Alva Smith, were discontinued.

Annual Committee of Elders—Bros. Snelling, Yates, and Cummings.

Joseph Rumrill, elected to Elder's orders.

The Conference having formed itself into a Stationing Committee,

*Appointments as follows:*

Boston Station—T. F. Norris, Joseph Rumrill, J. D. Yates, by his own request, supernumerary.

Malden Station—Joseph Snelling, until a minister can be furnished by the President. To change once a month with the Boston ministers.

Lowell—To be supplied under the direction of the President.

Duxbury Circuit—Calvin Cummings.

Wellfleet Circuit—Hezekiah Newcomb.

Mansfield Circuit—Under the direction of the President.

Milford Circuit—One to be sent.

Missionary—Bro. T. S. Johnson, Conference Missionary.

Unstated Ministers—Thomas Mickell, Lowell; G. W. Bradford, Boston.

The Conference having formed itself into an Electoral College,

The Rev. James D. Yates, was elected Ministerial Representative to General Conference, Wm. Wyman, Esq. Lay do.

Rev. T. F. Norris, Ministerial do. } Alter's.

Geo. Barnes, Lay do. }

The Conference passed the following resolutions:

*Resolved*, That this Conference reciprocate, and duly appreciate the kindness and judicious measures of the Annual Committee of the Methodist New Connexion in England, as exemplified in their friendly epistle, received from them, by this Conference, through the medium of Elder Yates; and that we heartily concur in the proposition of union; and recommend our delegates to General Conference, to use their best efforts to consummate the union of the Methodist New Connexion in England, with the General Conference of the Methodist Protestant Church in these United States.

*Resolved*, That the thanks of this Conference be presented to Bro. J. D. Yates, for his efficient, and gratuitous services, as a member and minister during the last four years.

*Resolved*, That a Preachers' Aid Society be organized in this District. Committee, Dewerson, Yates, Giles, Rumrill, Bradford—Rev. T. F. Norris, Agent.

*Resolved*, That a Library be established in Boston for the use of our preachers, and candidates for the ministry. Committee to carry the above into effect, Dewerson, Yates, Giles, Rumrill, Bradford, Snelling, Burnett, Cummings, Johnson.

*Resolved*, That a committee be appointed to publish an Exposition of the difference between the E. M. Church Discipline, and the M. P. Church Discipline, and on church property, representation, &c. with a suitable address.

Committee—Rev. James D. Yates, Jos. Snelling, Thos. F. Norris.

*Resolved*, That our delegates to General Conference, be instructed to represent to that body, that we wish some measures to be adopted, to prevent the interference of one Annual Conference with the jurisdiction of another.

*Resolved*, That this Conference approve of the present Discipline, and recommend that it be not altered for the next seven years.

*Resolved*, That the thanks of this Conference be presented to the Rev. T. F. Norris, for his prompt services, as President during the last year, and for the sacrifice he has cheerfully made, by giving himself entirely to the work in our cause, for the ensuing year.

The Conference adjourned, to meet in Boston, the first Tuesday in April, 1835.

JAMES YATES, Secretary.

P. S. In consequence of a paucity of ministerial aid, during the last six months, we are not prepared with a correct return of the number of members. In Boston our increase is 100 per cent.

Mr. Editor,—The increase of members in the East Baltimore Station of the Methodist Protestant Church during the last Conference year, was forty.

F. STIER.

## FINANCIAL.

For the Methodist Protestant.

The support of the Ministry in the Itineracy of the Methodist Protestant Church. This is a subject of vital importance, and one which at the present, calls loudly on all the members of the church for their immediate and energetic efforts—that those men of God may not have to retire from their scenes of efficient and successful labor. We take pleasure in the insertion of the following article from the pen of one of our members from an adjoining circuit, and hope that the officers who are charged with raising the current expenses of the Church, we mean the Stewards and Leaders (for this business is principally in their hands) will be more active in obtaining funds than they have been. This business must be attended to, or our preachers must suffer for the comforts of life in many places.

### SUPPORT OF THE MINISTRY.

Fears are entertained that this subject is not sufficiently impressed on the minds of the members of our church, and indeed from some circumstances which have lately come to the knowledge of the writer of this article, he is led to believe those fears to be by no means unfounded. Our ministers are worthy, able and distinguished men, many of whom have large and helpless families to support. They have abandoned every other pursuit, have thrown themselves in our ranks and labor most faithfully, to disseminate the principles we hold so dear. They encounter every difficulty—brave storms, bad roads, cold, heat and every vicissitude of our climate, at the same time that they assume the awful responsibilities of their charge. Under such circumstances, how painful must it be to their feelings when they return home, to find their wives and little ones destitute of the common comforts of life and they themselves unprovided with the means necessary to secure them such comforts. The individual who, for the sake of any cause, could abandon all his views of secular distinction and emolument, and be content with a mere competency, must be devoted to that cause; but who could expect him to continue such exertions when that competency was refused him? Does the Bible, or any other principle require such a sacrifice? Surely not. The ties of kindred are strong indeed, and he who forgets to provide for such, are said by the sacred volume itself to be "worse than an infidel." How then can we expect our ministers to labor among us unless we discharge the debt we owe them—that of supporting themselves and families.

The members of our church are as true and as much devoted to their principles as any other; they have made great sacrifices in behalf of those principles, but they do not look far enough—are not sufficiently aroused to the importance of this subject. With all our devotion to the cause we are engaged in, we cannot sustain ourselves without an efficient ministry, and it is equally important, in order to secure such a ministry, that we should be liberal in supporting all their wants, or at least such as are of a reasonable and consistent kind. Not only so, duty, justice, humanity and every other principle dear to the Christian heart, imperiously demands this of us, a failure on our part to comply with such demands, cannot be justified in the sight of heaven.

There can be no doubt that much of this evil could be removed by due exertion, coming from a

proper source. The members require to be reminded of their duty in this particular, and was the subject placed before them as it should be they would not, could not fail to do their duty. But who shall do this? It would not be becoming in the preacher, for reasons obvious to all. But there is an individual, in more intimate and close connection with the members, to whom those objections could not apply, and whose duty it is to attend to this business. Let the *class leader* make it his business to lay this subject before his class, urge each member to punctual attention to it, shew them the importance and necessity of it and no doubt can be entertained that success will attend his efforts. But some of them say, "he can't do this; the members know it to be their duty, without my urging them to it." Is this excuse sufficient to satisfy the conscience of any man? Shall we cease to urge our brother to the discharge of his duty because he wilfully neglects it? In fact it is the duty of the Class-leader to attend to this business, against which it is impossible for him to urge the least rational excuse; and if he fails to attend to it, he forfeits the trust imposed in him, by his church, and should feel the error of his course.—There can be no doubt that our success as a people, depends on an improvement in this particular. It is chimerical in the extreme to expect success, whatever may be the justice of our cause, without possessing the means of success, and if we go on in this manner, employing preachers, and fail to support them, it requires no skill in divination to perceive that all our former sufferings will be in vain, and our cause will sink to rise, perhaps, no more.

Our government, peculiarly recognises the rights of the people; the clergy have magnanimously restored to the Laity, their proper place and influence and recognize them as freemen.—Shall we shew ourselves unworthy such respectful consideration, by parsimoniously closing our purse strings, and refusing to give as freemen, what was extorted from us as slaves? Rather let us, by our magnanimity and generous support of our institutions; the ministerial as the most important, convince our enemies and the world, that we deserve to be free, and that in throwing off the Episcopal yoke, we were not actuated by the base and low design of securing an exemption from expenditures, necessary to the support of an efficient system; but that we acted from a pure principle of regard to religious liberty.

In conclusion, it may be necessary to observe, that the writer of these remarks, is not, never has been, nor ever expects to be attached to the ministerial department of the church. He is one of the members, and the humblest of them all. Humble as he is, however, he feels a lively zeal for its success and prosperity, neither of which, he conscientiously believes can be secured, without proper exertions to support and sustain the ministry.

April 18, 1834.

S.

For the Methodist Protestant.

Mr. Editor,—There never was a system of government presented to the world, either political, or ecclesiastical, but what has met with opposition from some source or cause; however excellent in its nature, or well adapted to the state of the community, it may be where it is introduced.—And where sound argument and reason, will not support the objector's position, the supporters of the system may expect their characters to be traduced in order if possible to effect an overthrow of their principles.—We find that thus they acted with our Lord—"Behold a gluttonous man, and a winebibber, a friend of publicans and sinners," and thus

with the apostle, "We have found this man a pestilent fellow, and a mover of sedition," &c. And though we admit Mr. Wesley to have been a great and good man, we see no reason why reformers should be denominated slanderers, for saying that he was opposed to the liberties of the people.

It is not our design at present to say much about his views of religious liberty, or the rights of the laity of the church.—Appreciating the labours of Mr. Wesley, as highly as we do, we would not have introduced this subject before the public, if we did not see so many give up their right of thinking, and acting for themselves, and pin their faith to Mr. Wesley's sleeve.—If it be true as published in the book of discipline of the M. E. Church, and by Dr. Bangs—that Mr. Wesley preferred the Episcopal Church government to any other; in this we see the American methodists of the old side, act out the principle attributed to them in making his their choice.—But Methodist Protestants in general are accused with saying hard things of Mr. Wesley, and of those things, called hard things, is that he was not a friend to the liberties of the people.—How far Methodist Protestants are guilty of this charge I cannot tell, but it seems to me that if they have read the sermon preached by him, Nov. 12th, 1775—for the benefit of the widows, and orphans, of the soldiers who fell near Boston, in New England, they could form no other conclusion than that he was opposed to the liberties of the people.—The text for the occasion is in 2. Sam. xxiv, 17. "Lo, I have sinned, and done wickedly, but these sheep, what have they done?"—After a lengthy introduction showing what gave rise to the words of the text, he proceeds in the following words, "That vice is the parent of misery, few deny: it is confirmed by the general suffrage of ages. But we seldom bring this home to ourselves: &c." He then proceeds to his proposition.

1. "Let us inquire first, what they suffer? and afterwards, what is the cause of these sufferings? That the people suffer, none can deny;—that they are afflicted in a more than ordinary manner. Thousands and tens of thousands are at this day deeply afflicted, through want of business. It is true, that this want is in some measure removed, in some large and opulent towns. But it is also true, that this is far, very far, from being the general case of the kingdom. Nothing is more sure, than that thousands of people in the west of England, throughout Cornwall in particular; in the north, and even in the midland counties, are totally unemployed. Hence those who formerly wanted nothing, are now in want of all things. They are so far from the plenty they once enjoyed, that they are in the most deplorable distress, deprived not only of the conveniences, but most of the necessities of life. I have seen not a few of these wretched creatures, within little more than a hundred miles of London, standing in the streets, with pale looks, hollow eyes, and meagre limbs; or creeping up and down like walking shadows. I have known families, who a few years ago lived in an easy, genteel manner, reduced to just as much raiment as they had on, and as much food as they could gather in the field. To this one or other of them repaired once a day, to pick up the turnips which the cattle had left; which they boiled if they could get a few sticks, or otherwise ate them raw.—Such is the want of food to which many of our countrymen are at this day reduced by want of business!"

2. "Grievous enough is this calamity, which multitudes every day suffer. But I do not know whether many more do not labour under a still more grievous calamity. It is a great affliction

to be deprived of bread; but it is still a greater, to be deprived of one's senses. And this is the case with thousands upon thousands of our countrymen at this day. Wide spread poverty (though not in so high a degree) I have seen several years ago. But so wide spread a lunacy I never saw, nor I believe the oldest man alive.

Thousands of plain honest people, throughout the land, are driven utterly out of their senses, by means of the poison which is so diligently spread, through every city and town in the kingdom. They are screaming out for liberty, while they have it in their hands, while they actually possess it; and to so great an extent, that the like is not known in any other nation under heaven; whether we mean civil liberty, a liberty of enjoying all our legal property,—or religious liberty, a liberty of worshipping God according to the dictates of our own conscience. Therefore all those who are either passionately or dolefully crying out, "Bondage! Slavery!" while there is no more danger of any such thing, than there is of the sky falling upon their head, are utterly distracted; their reason is gone; their intellects are quite confounded. Indeed many of these have lately received their senses: yet are there multitudes still remaining who are in this respect as perfectly mad as any of the inhabitants of Bedlam."

3. "Let not any one think, this is but a small calamity which has fallen upon our land. If you saw, what I have seen in every county, city, town, men who were once of a calm, mild, friendly temper, mad with party zeal, foaming with rage against their quiet neighbours, ready to tear one another's throats, and to plunge their swords into each others bowels; if you had heard men, who once feared God and honoured the king, now breathing out the bitterest invectives against him, and just ripe, should any occasion offer for treason and rebellion,—you would not then judge this to be a little evil, a matter of small moment,—but one of the heaviest judgments which God can permit to fall upon a guilty land." Reader look at the similarity of these things and what is now said of those who have been and are yet, striving to effect a reformation in the government of the M. E. Church.

But says Mr. Wesley, 4. "Such is the condition of Englishmen at home. And is it any better abroad? I fear not. From those who are now upon the spot I learn, in our colonies also, many are causing the people to drink largely, of the same deadly wine; thousands of whom are thereby influenced more and more, till their heads are utterly turned, and they are mad to all intents and purposes. Reason is lost in rage; its small still voice is driven by popular clamour. Wisdom is fallen in the streets: and where is the place of understanding? It is hardly to be found in these provinces. There is slavery, real slavery indeed, most properly so called. For the regular, legal constitutional form of government is no more. Here is real not imaginary, bondage:—not the shadow of English liberty is left. Not only no liberty of the press is allowed; none dare print a page or a line, unless it be exactly conformable to the sentiments of our Lords, the people; but no liberty of speech. Their tongue is not their own. None must dare to utter one word, whether in favor of King George, or disfavor of the idol they have set up; the new illegal, unconstitutional government, utterly unknown to us and to our forefathers. Here is no religious liberty; no liberty of conscience, for them that honour the king; and whom, consequently, a sense of duty prompts them to defend from the vile calumnies continually vented against him. Here is no civil liberty; no

enjoying the fruit of their labour, any further than the populace pleases. A man has no security for his trade, his house, his prospects, unless he will swim with the stream. Nay, he has no security for his life, if his popular neighbour has a mind to cut his throat. For there is no law; no legal magistrate to take cognizance of offences. There is the gulf of tyranny,—of arbitrary power on one hand, and of anarchy on the other. And as if all this were not misery enough, see likewise the fell monster war! But who can describe the complicated misery which is contained in this? Hark! the cannon's roar! A pitchy cloud covers the face of the sky. Noise, confusion, terror, reign over all! Dying groans are on every side. The bodies of men are pierced, torn, hewed in pieces; their blood is poured on the earth like water! Their souls take their flight into the eternal world; perhaps into everlasting misery. The ministers of grace turn away from the horrid scene, the ministers of vengeance triumph. Such already has been the face of things in that once happy land, where peace and plenty, even while banished from great part of Europe, smiled for near a hundred years."

5. "And what is it which drags on these poor victims into the field of blood? It is a great phantom, which stalks before them, which they are taught to call, Liberty! It is this,

"Which breathes into their hearts stern love of war,  
And thirst of vengeance, and contempt of death."

Real liberty, meantime is trampled under foot, and is lost in anarchy and confusion."

These seem to be Mr. Wesley's views of the civil and political liberties of the people, and they could not be expressed in more forcible or stronger words.—Nor should we suppose that Mr. Wesley was alone in his opposition to the civil rights of man, for if we have not been wrongly informed Mr. Fletcher, that able writer in Polemick divinity withdrew his pen from theological discussions, and clothing it in princely attire, made heavy strokes against those who advocated the liberties of the people.—And Snow moved no doubt by the influences of these examples was not scrupulous in betraying the patriotic General Wardsworth, into the hands of his enemies, to suffer imprisonment, and hazard his life in making his escape through danger indescribable.—And as it is natural that there should be a sympathy or similarity, between a man's views of political and ecclesiastical polity, we are not surprised that many, accuse Mr. Wesley with, withholding from the membership of the church, their 'religious liberties; especially when we remember that he has fully acted out the principles attributed to him. His letter to Mr. John Mason, dated 13th, Jan, 1790 is a sufficient proof of this, his words are strong and decided, not liable to be misunderstood, here they are, "My Dear Brother.—As long as I live, the people shall have no share in choosing either stewards or leaders, among the Methodists. We have not, nor we never had, any such custom. We are no republicans, and never intend to be. It would be better for those that are so minded, to go quietly away—I have been uniform, both in doctrine and discipline, for above these fifty years, and it is a little too late for me to turn into a new path, now I am old and grey headed." &c.

We venerate the name of Wesley, and esteem him as one of the brightest stars of the 18th century, and remembering the age, and country, in which he lived, in connexion with the influence of education, we are not so much surprised that he was a warm advocate for the authority of kings, and lords.—Nor should it be expected, that the

authority of the Pope, bishop, priest or preacher, to rule the church of God, should at once be restrained to its proper scriptural bounds, where the people had so long been stript of their religious privileges, as not to know that they ever existed. But we must confess that we are not a little surprised and astonished, that in this land so greatly blest, with correct views of the natural and political rights of man, that so little desire, for religious liberty is found to exist in the membership of the Methodist E. Church, and where it does exist, that so little disposition on the part of the ministry, is manifested to restore to the people that power which they have so unwarrantably assumed. And if it was not that the spirit of reformation, is already on its march, aided by the light of revelation, and wielding the sword of truth, we would express a fear that this now happy country, would one day hear the lordly mandate of a religious tyrant possessing no less power than the pope.—But already its influence, like leaven, is seen throughout the lump of christendom, and its salutary effects already felt. O, may it spread until the whole world shall be brought to acknowledge Jesus Christ as the only head of the church, and all God's children as members of his body, the head not saying to the foot I have no need of thee, but all join in holy concert to spread the great Redeemer's name. Amen.

A JUNIOR.

Warren County, Ky.

For the Methodist Protestant.

## A SHORT NOTE OF EXPLANATION.

Mr. Editor,—Although we are aiming to bring the long controversy to a close, yet an occasional glance may be requisite, to obviate objections, or to explain what has not been sufficiently understood.

A writer in your number of April 4th, appears to think our constitution is a feeble check upon the general conference, because only three articles of the constitution are removed from its control. But he ought to remember, that the general conference has no power over a single sentence of the constitution, till that power shall be put into its hands in writing, by the official action of *two thirds* of all the annual conferences.

"Bartimeus," he says, "has evinced some warmth in his answer to the questions of 'Observer,' and as I think, uncalled for." It may be the misfortune of Bartimeus, perhaps, that he may appear to "evince" warmth, when he does not *feel* it. This word is equivocal: it may signify warmth of *anger, zeal, or love*. In which sense it is used in the above statement is not known; but be that as it may, we will let the position stand on its own intrinsic merits, without retort or recrimination.

"There can be no necessity to dethrone the Redeemer," says this brother, "in order to permit a Church Legislature to consist of an indefinite number of Ministers or Lay men."—This opinion he continues, "cannot be controverted from the New Testament."

Now it will be admitted, first that the Lord Jesus appointed an order of Ministers in his church, to be perpetual to the end of the world. Secondly, that it was to be an essential part of the office of those Ministers to take the oversight, or to be rulers in the church: not Lords and Masters, or *absolute* rulers, but to have a sufficient amount of executive authority, to carry into effect the disciplinary laws of their Redeemer. No proposition is susceptible of clearer proof from the New Testament than this. The quotations have been given in the course of this controversy more than once, and need not now be repeated.

But if we had a constitution so "indefinite," as to allow all the members of the general conference to be elected without regard to the Ministerial or Lay character, it is obvious that the whole power of the government would be in the hands of this laity. As electors, they would be a majority, not of two thirds only, but perhaps of nine tenths; and would have unchecked and unlimited power, not only to elect laymen exclusively, but to elect such only, as would pledge themselves to take away all executive and judiciary powers from the ministry. For an independent legislature can modify the executive and judiciary powers as it pleases.

It may be said, however, that the constitution would be as great a check to a lay general conference, as to the mixed one now provided for. But would those who should so alter the constitution, as to give all the legislative power into the hands of the laity, agree so to alter it also, as to give all the executive and judiciary powers to the ministry, and to put them beyond the control of the legislative? I trow not.

Now the meaning of Bartimeus was, that a church government which should either do away the christian ministry, or destroy its executive authority, would in effect dethrone the Lord Jesus Christ. And he is still as confident as ever, that this position can be amply sustained from the records of the New Testament.

"Consideratus" appears to think ministerial influence is too great, and that should the time come when "the preacher will cause such to be elected as will subserve his views, then we may shake hands with Ecclesiastical liberty."

A cautious guard against the rise of despotism is indeed highly necessary; but the fact appears to be overlooked, that when liberty is lost in a community, its destruction is in a great measure attributable to the common people. It is true, the priesthood established the Papal Inquisition; but after the heretics were condemned, who but the people shouted around the stake, and said "let the dog's beards be made?" The ministry formed the discipline of the M. E. Church; but who was it, except the *people*, that exultingly published in Baltimore, that prosecutions were instituted "by the lay brethren themselves, without any itinerant direction or influence whatever?" Napoleon was very ambitious; but the French *people* voluntarily lifted him into the seat of majesty. And it will probably be found by a fair examination of facts, that in nine instances out of ten, where liberty has been destroyed in any age or nation, its destruction was brought about by the voluntary agency of the people themselves. But they were deceived, it is said, by certain designing men who acted as their leaders. This is true; but is it not equally true, that they were very *willing* to be deceived? Yes: the evidence glares in the open face of day, that it is no uncommon thing for the people obstinately to adhere to the delusion which saps the foundation of their liberty, in defiance of every argument that can be brought before them. They support the authority of the demagogue, because he promises to support *their* authority. Not content with enjoying and protecting their *liberty*, they aim at being *many masters*: nothing short of *sovereignty* will satisfy them; and this love of power in them is the same in nature and tendency, with that which animates the breast of his Turkish majesty, or of his holiness in St. Peter's Chair; and is the chief cause of the downfall of liberty, in all quarters of the earth. The people eagerly sustain their energetic leader, because he promises to protect the power of their majority; this he does for a while, till his plans

are sufficiently matured; then he binds the chains around them, and takes the sovereignty into his own hands. Thus the public liberty is destroyed, and the very foundation of its destruction is a thirst for sovereign dominion, in the great body of the people. This rages tumultuously for a while in the whirlwind of anarchy, and then settles down in the death-like stillness of an absolute monarchy. The people agree for one man to be their *master* that he may give them the mastery over others; and this common love of dominion influences them to follow their ambitious chief, till he binds them with the chains of despotism.

The obvious conclusion is, therefore if any people would effectually guard their liberty, while they restrain the power of their rulers, they must carefully check the love of it in themselves.

BARTIMEUS.

## ON PREPARATION FOR THE LORD'S TABLE.

(A Letter.)

Esteem the season of the Lord's supper as one of your most precious privileges. It is then that you are invited to sup at the royal banquet. You have a place at the King's table, and it becomes you to array the soul in the beauties of holiness. Were you invited to the table of some earthly monarch, how eagerly would you anticipate the honor; and what solicitude would you feel, that your apparel might be appropriate, and your conduct correct! But what is this honor compared with that of sitting at the table of your Lord! See then that you are adorned with the wedding garment. Anticipate an audience with your King, and rush not into his presence with the carelessness of one who only goes to an ordinary meal.

Nor would I array that sacred table with terrors to your mind. I am convinced that many throw around the hallowed elements a dread solemnity, which makes the timid and faltering believer feel, that if he, if one so vile as he, should touch them, he would eat and drink damnation to himself—seal for ever his hopelessness and his ruin. It was never the intention of our Lord, to hold up such fearful views of that feast of love. There is every thing about it that is inviting. It is a most pathetic appeal to the fearful and troubled soul.—It woos, in silent but eloquent terms, the weary and heavy laden, to come and find rest. It is not Sinai, but Calvary. It is not the smoke, or the lightning, or the thunder—no, weak and mourning believer! it is the uplifted cross, and the expiring victim, whose blood speaks peace from every vein. Look on these insignificant, simple memorials. Is there any terror in the scene? Is it not all peace and love, and mercy?

The sacrament of the supper is a memorial of the love and compassion of Christ, a lively emblem of his sufferings for sin. It is a public acknowledgment of our attachment to his cause.—Having seriously and sincerely examined ourselves, and finding that we can humbly claim the characteristics of the true disciple, we may come to this feast of love, and commune with our Lord, and with one another, in a composed and humble frame of mind. If our greatest burden is sin, and our only ground of confidence is the Saviour, we have nothing to fear, but every thing to hope from this delightful and affecting ordinance. God will be glorified in them that make so near an approach to his mercy-seat.

When you approach the table, I would recommend it to you to simplify your views as much as possible. By endeavoring to think of many things, the mind becomes confused. Having lifted up your soul to God for light and feeling, look to the

elements, and endeavor to view them as the appropriate memorials of your bleeding Lord. What do you see in that broken bread? Is it not the emblem of the mangled body of the Lamb of God? What meaneth that flowing wine? Is it not the emblem of his blood, which was shed for the remission of sins? And wherefore was that body broken, and that blood poured fourth? O, my soul, let thy guilt and transgressions answer! Without the shedding of that blood, there had been no remission. What then can I render to my Lord, for all this dying love? I am speechless in gratitude. Here, blessed Saviour, I give thee all I have—this broken, contrite heart. Take it, O take it as thine own; wash it in thy blood; and seal it for thyself.

MISCELLANY.

A STEAM BOAT SCENE.

Furnished by a Clergyman.

It was about ten o'clock at night, when I went on board the steam boat M——, on the Alabama river. All appeared quiet and orderly, excepting that a bar, richly furnished with liquors, was visible, and a table spread with cards, at one end of the cabin, was beginning to be surrounded by a group of that sort of gentry who are denominated in the common parlance of the west, *rowdies*. Wearied with the fatigues of the day, I retired immediately to rest, in a berth remote from the above table, and slept soundly, until the bustle of the morning awoke me. On rising, I noticed a large number of passengers of respectable business-like appearance, emerging from their berths, or already dressed for the day, and mingled with them was the group of *rowdies* or *dandies*, whom I had observed the previous evening. They were now easily distinguishable by their "redness of eyes," and lounging attitudes, though they affected to be orderly. As my eye glanced over the company, I saw not a single face which was familiar to me. All were strangers to myself, if not to each other, and hardly a word was passed, until a gentleman near me, while pulling on his boots, which he accomplished with some difficulty, and seeming not a little agitated, vented his indignant feelings as follows: "I am surprised that a boat of so much reputation as this, will allow on board, such scandalous practices. I do think it outrageous that gentlemen who pay their money for a quiet and orderly passage, should be so intolerably annoyed by gamblers. Some of these *gentlemen*" said he, ("I suppose they call themselves gentlemen,) have kept up a constant *row* during the night, so that I presume no one, in this part of the cabin, has been able to sleep at all. For myself, it has been impossible to rest, and I do think it is insufferable." "Well," said a little mock-gentleman, a young stripling, with swollen eyes, and bloated face, uttering an oath as he raised himself up to reply, "well, I do believe in gambling; and that's about all I do believe in." Then he uttered another oath, with an air of swaggering impudence, disgusting in the extreme. Until now, I had felt pained with the petulant manner in which the respectable stranger had administered his reproof, and had begun to tax my ingenuity for some expedient to improve his spirit, without diverting him from the faithfulness of his intentions. But the profane and blustering reply which his remarks had now elicited from the young gambler, irresistibly drew me into sympathy with himself, and kindled an indignation, which it appeared to be richly merited, I did not care to restrain. I felt, that one so lost to decency and to shame, required rebuke rather than kindness, and faithfulness rather than cau-

tion; yet a sense of my responsibility as a Christian, enabled me to suppress the violence of my feeling, and no sooner had the young man closed the remark above related, than I replied with firmness and decision, "do you not also believe in drinking, and swearing, and lying, and fighting? These usually belong to the same category with gambling, and cannot well be separated. If you make the latter an article of faith you ought surely to embrace all the rest, and believe in every thing that is irreligious and vile. With gambling alone, your creed is very imperfect, Sir!"

The emphasis with which I said this, overwhelmed my antagonist with confusion. Every countenance in the cabin was brightened with a smile, save the young gambler and his companions, several of whom grumbled at once, and with oaths, "We have as good a right to our belief as you have to yours." "Doubtless you have," I replied, "and you will take the consequences of your belief, but you will please not to inflict them upon your orderly fellow-passengers, who, I presume, entirely differ from you in opinion." An expression of approbation was heard from several gentlemen, and the company of gamblers seemed to feel that they were "used up." One after another they slunk away, accommodated themselves on the forward deck, leaving the orderly passengers in full possession of the cabin. A topic of conversation was thus introduced, on which I was happy to find there was but one opinion. We rapidly made each other's acquaintance, and the pleasure and profit of the passage was much increased by the occurrence which separated us from those who disturbed us, and impressed upon each of our minds the ruinous tendency of habits of gambling and dissipation.

The result of this occurrence has deepened my impressions of the duty of boldly rebuking scandalous practices on all suitable occasions, and though I cannot quite approve of the manner and apparent spirit of my stranger friend, or of myself, in this case, yet I have no doubt that the effect was better than we could have hoped for from the mild and cautious treatment which in other circumstances might have been more blessed. Let, then no array of opposition deter the Christian from the discharge of his duty, and that too at the very time when circumstances favour its performance.—*Pastor's Journal*.

A WORD TO THE RICH.

It is generally believed that fewer rich people will be saved than of the poor. I have often thought on this subject, and wonder why it should be so; but have at length come to the conclusion, that the following must be among the most prominent reasons.

1. Their seats at church are vacant more frequently than those of the poor. A little rain, a dark night, or the untimely visit of a friend, is sufficient to keep them at home. I have often thought it strange that it was more easy to get to a party, on a dark night, than to church, and wondered why rain on the Lord's day, was more unhealthy than that which falls during the week; which I would infer from the fact, that neither rain, mud nor darkness can prevent the people of fashion from attending places of amusements in the week; but so soon as Sabbath comes, and the church bells begin to toll, the clouds are regarded, the darkness is felt, and mud becomes formidable.

2. When the minister of Christ visits the rich, he finds them so completely laced up in ceremony, and so tenacious of etiquette, that it is next to impossible to impart to them any religious instruction. Even at tea, God is seldom acknowledged,

by reason of the modern custom of dispensing with tables. Before you are aware, the servant is at your toes with a dish of tea, and it would be deemed then very much out of the way to call the company to order for the purpose of asking a blessing.

INTEGRITY.

Integrity is a great and commendable virtue—a man of integrity is a true man, a bold man, and a steady man. He is to be trusted and relied upon. No bribes can corrupt him, no fear daunt him. His word is slow in coming, but sure. He shines brightest in the fire, and his friend hears of him most when he most needs him. His courage grows with danger, and conquers opposition with constancy. As he cannot be flattered or frightened into that he dislikes, so he hates flattery and temporising in others. He runs with truth and not with the times—with right and not with might—his rule is straight.

The Love of God flows freely and spontaneously. The mother needs no argument to persuade her child—the fountain needs no argument to induce it to send forth its waters, the sun needs no argument to win him over to shed forth his precious light:—so the love of God is not constrained, but flows from his very nature. God is love therefore he must love.—*J. H. Evans*.

For the Methodist Protestant.

Mr. Editor,—I herewith send you a Statistical table of the Methodist Protestant Church, containing the number of stations and circuits, ministers and preachers, members and representatives to the General Conference, belonging to each Annual Conference District, carefully selected from the respective minutes as published in the Protestant, together with the date of holding the respective conferences, and the page and volume of the Protestant on which the minutes stand recorded. It would be acceptable could we also furnish the number of churches belonging to each District, but we have no data yet, by which to make the enumeration.

STATISTICAL TABLE OF THE M. P. CHURCH.

Annual Conferences.	Stations and Circuits.	Ministers and Preachers.	Members.	Representatives.	Date of the Minutes.	Page of the Protestant.	Volume.
Ohio & Pittsburg	42	225	10348	20	Sep. 1833	340	3
Georgia	18	30	850	2	" "	345	3
Alabama	8	22	1162	2	Oct. "	17	4
Genessee	17	27	800	2	" "	369	3
Tennessee	12	55	1309	2	" "	377	3
Vermont	10	27	686	2	Jan. 1834	81	4
N. York & Canada	7	11	366	2	Feb. "	73	4
Virginia	10	37	1153	2	" "	71	4
N. Carolina	4	33	1800	2	" "	89	4
Pennsylvania	12	42	1701	2	Mar. "	114	4
Massachusetts	5	8	500	2	" "	"	"
Maryland	21	98	4227	8	April "	"	4
New York	20	63	1763	2	" "	129	4
Total,	186	668	26665	50			

It will be obvious to the reader, that the number of our ministers and members at the present time, must considerably exceed the amount in the above table, as several of the conferences were held last year. It is probable that the Methodist Protestant Church now numbers over thirty thousand members.

authority of the Pope, bishop, priest or preacher, to rule the church of God, should at once be restrained to its proper scriptural bounds, where the people had so long been stript of their religious privileges, as not to know that they ever existed. But we must confess that we are not a little surprised and astonished, that in this land so greatly blest, with correct views of the natural and political rights of man, that so little desire, for religious liberty is found to exist in the membership of the Methodist E. Church, and where it does exist, that so little disposition on the part of the ministry, is manifested to restore to the people that power which they have so unwarrantably assumed. And if it was not that the spirit of reformation, is already on its march, aided by the light of revelation, and wielding the sword of truth, we would express a fear that this now happy country, would one day hear the lordly mandate of a religious tyrant possessing no less power than the pope.—But already its influence, like leaven, is seen throughout the lump of christendom, and its salutary effects already felt. O, may it spread until the whole world shall be brought to acknowledge Jesus Christ as the only head of the church, and all God's children as members of his body, the head not saying to the foot I have no need of thee, but all join in holy concert to spread the great Redeemer's name. Amen.

Warren County, Ky.

A JUNIOR.

For the Methodist Protestant.

#### A SHORT NOTE OF EXPLANATION.

Mr. Editor,—Although we are aiming to bring the long controversy to a close, yet an occasional glance may be requisite, to obviate objections, or to explain what has not been sufficiently understood.

A writer in your number of April 4th, appears to think our constitution is a feeble check upon the general conference, because only three articles of the constitution are removed from its control. But he ought to remember, that the general conference has no power over a single sentence of the constitution, till that power shall be put into its hands in writing, by the official action of *two thirds* of all the annual conferences.

"Bartimeus," he says, "has evinced some warmth in his answer to the questions of 'Observer,' and as I think, uncalled for." It may be the misfortune of Bartimeus, perhaps, that he may appear to "evince" warmth, when he does not *feel* it. This word is equivocal: it may signify warmth of *anger, zeal, or love*. In which sense it is used in the above statement is not known; but be that as it may, we will let the position stand on its own intrinsic merits, without retort or recrimination.

"There can be no necessity to dethrone the Redeemer," says this brother, "in order to permit a Church Legislature to consist of an indefinite number of Ministers or Lay men."—This opinion he continues, "cannot be controverted from the New Testament."

Now it will be admitted, first that the Lord Jesus appointed an order of Ministers in his church, to be perpetual to the end of the world. Secondly, that it was to be an essential part of the office of those Ministers to take the oversight, or to be rulers in the church: not Lords and Masters, or *absolute* rulers, but to have a sufficient amount of executive authority, to carry into effect the disciplinary laws of their Redeemer. No proposition is susceptible of clearer proof from the New Testament than this. The quotations have been given in the course of this controversy more than once, and need not now be repeated.

But if we had a constitution so "indefinite," as to allow all the members of the general conference to be elected without regard to the Ministerial or Lay character, it is obvious that the whole power of the government would be in the hands of this laity. As electors, they would be a majority, not of two thirds only, but perhaps of nine tenths; and would have unchecked and unlimited power, not only to elect laymen exclusively, but to elect such only, as would pledge themselves to take away all executive and judicary powers from the ministry. For an independent legislature can modify the executive and judicary powers as it pleases.

It may be said, however, that the constitution would be as great a check to a lay general conference, as to the mixed one now provided for. But would those who should so alter the constitution, as to give all the legislative power into the hands of the laity, agree so to alter it also, as to give all the executive and judicary powers to the ministry, and to put them beyond the control of the legislative? I trow not.

Now the meaning of Bartimeus was, that a church government which should either do away the christian ministry, or destroy its executive authority, would in effect dethrone the Lord Jesus Christ. And he is still as confident as ever, that this position can be amply sustained from the records of the New Testament.

'Consideratus' appears to think ministerial influence is too great, and that should the time come when "the preacher will cause such to be elected as will subserve his views, then we may shake hands with Ecclesiastical liberty."

A cautious guard against the rise of despotism is indeed highly necessary; but the fact appears to be overlooked, that when liberty is lost in a community, its destruction is in a great measure attributable to the common people. It is true, the priesthood established the Papal Inquisition; but after the heretics were condemned, who but the people shouted around the stake, and said "let the dog's beards be made?" The ministry formed the discipline of the M. E. Church; but who was it, except the *people*, that exultingly published in Baltimore, that prosecutions were instituted "by the lay brethren themselves, without any Itinerant direction or influence whatever?" Napoleon was very ambitious; but the French *people* voluntarily lifted him into the seat of majesty. And it will probably be found by a fair examination of facts, that in nine instances out of ten, where liberty has been destroyed in any age or nation, its destruction was brought about by the voluntary agency of the people themselves. But they were deceived, it is said, by certain designing men who acted as their leaders. This is true; but is it not equally true, that they were very *willing* to be deceived? Yes: the evidence glares in the open face of day, that it is no uncommon thing for the people obstinately to adhere to the delusion which saps the foundation of their liberty, in defiance of every argument that can be brought before them. They support the authority of the demagogue, because he promises to support *their* authority. Not content with enjoying and protecting their *liberty*, they aim at being *many masters*: nothing short of *sovereignty* will satisfy them; and this love of power in them is the same in nature and tendency, with that which animates the breast of his Turkish majesty, or of his holiness in St. Peter's Chair; and is the chief cause of the downfall of liberty, in all quarters of the earth. The people eagerly sustain their energetic leader, because he promises to protect the power of their majority; this he does for a while, till his plans

are sufficiently matured; then he binds the chains around them, and takes the sovereignty into his own hands. Thus the public liberty is destroyed, and the very foundation of its destruction is a thirst for sovereign dominion, in the great body of the people. This rages tumultuously for a while in the whirlwind of anarchy, and then settles down in the death-like stillness of an absolute monarchy. The people agree for one man to be their *master* that he may give them the mastery over others; and this common love of dominion influences them to follow their ambitious chief, till he binds them with the chains of despotism.

The obvious conclusion is, therefore if any people would effectually guard their liberty, while they restrain the power of their rulers, they must carefully check the love of it in themselves.

BARTIMEUS.

#### ON PREPARATION FOR THE LORD'S TABLE.

(A Letter.)

Esteem the season of the Lords supper as one of your most precious privileges. It is then that you are invited to sup at the royal banquet. You have a place at the King's table, and it becomes you to array the soul in the beauties of holiness. Were you invited to the table of some earthly monarch, how eagerly would you anticipate the honor; and what solicitude would you feel, that your apparel might be appropriate, and your conduct correct! But what is this honor compared with that of sitting at the table of your Lord! See then that you are adorned with the wedding garment. Anticipate an audience with your King, and rush not into his presence with the carelessness of one who only goes to an ordinary meal.

Nor would I array that sacred table with terrors to your mind. I am convinced that many throw around the hallowed elements a dread solemnity, which makes the timid and faltering believer feel, that if he, if one so vile as he, should touch them, he would eat and drink damnation to himself—*seal* for ever his hopelessness and his ruin. It was never the intention of our Lord, to hold up such fearful views of that feast of love. There is every thing about it that is inviting. It is a most pathetic appeal to the fearful and troubled soul.—It woos, in silent but eloquent terms, the weary and heavy laden, to come and find rest. It is not Sinai, but Calvary. It is not the smoke, or the lightning, or the thunder—no, weak and mourning believer! it is the uplifted cross, and the expiring victim, whose blood speaks peace from every vein. Look on these insignificant, simple memorials. Is there any terror in the scene? Is it not all peace and love, and mercy?

The sacrament of the supper is a memorial of the love and compassion of Christ, a lively emblem of his sufferings for sin. It is a public acknowledgment of our attachment to his cause.—Having seriously and sincerely examined ourselves, and finding that we can humbly claim the characteristics of the true disciple, we may come to this feast of love, and commune with our Lord, and with one another, in a composed and humble frame of mind. If our greatest burden is sin, and our only ground of confidence is the Saviour, we have nothing to fear, but every thing to hope from this delightful and affecting ordinance. God will be glorified in them that make so near an approach to his mercy-seat.

When you approach the table, I would recommend it to you to simplify your views as much as possible. By endeavoring to think of many things, the mind becomes confused. Having lifted up your soul to God for light and feeling, look to the

elements, and endeavor to view them as the appropriate memorials of your bleeding Lord. What do you see in that broken bread? Is it not the emblem of the mangled body of the Lamb of God? What meaneth that flowing wine? Is it not the emblem of his blood, which was shed for the remission of sins? And wherefore was that body broken, and that blood poured fourth? O, my soul, let thy guilt and transgressions answer! Without the shedding of that blood, there had been no remission. What then can I render to my Lord, for all this dying love? I am speechless in gratitude. Here, blessed Saviour, I give thee all I have—this broken, contrite heart. Take it, O take it as thine own; wash it in thy blood; and seal it for thyself.

MISCELLANY.

A STEAM BOAT SCENE.

Furnished by a Clergyman.

It was about ten o'clock at night, when I went on board the steam boat M——, on the Alabama river. All appeared quiet and orderly, excepting that a bar, richly furnished with liquors, was visible, and a table spread with cards, at one end of the cabin, was beginning to be surrounded by a group of that sort of gentry who are denominated in the common parlance of the west, *rowdies*. Wearied with the fatigues of the day, I retired immediately to rest, in a berth remote from the above table, and slept soundly, until the bustle of the morning awoke me. On rising, I noticed a large number of passengers of respectable business-like appearance, emerging from their berths, or already dressed for the day, and mingled with them was the group of *rowdies* or *dandies*, whom I had observed the previous evening. They were now easily distinguishable by their "redness of eyes," and lounging attitudes, though they affected to be orderly. As my eye glanced over the company, I saw not a single face which was familiar to me. All were strangers to myself, if not to each other, and hardly a word was passed, until a gentleman near me, while pulling on his boots, which he accomplished with some difficulty, and seeming not a little agitated, vented his indignant feelings as follows: "I am surprised that a boat of so much reputation as this, will allow on board, such scandalous practices. I do think it outrageous that gentlemen who pay their money for a quiet and orderly passage, should be so intolerably annoyed by gamblers. Some of these gentlemen," said he, ("I suppose they call themselves gentlemen,) have kept up a constant row during the night, so that I presume no one, in this part of the cabin, has been able to sleep at all. For myself, it has been impossible to rest, and I do think it is insufferable." "Well," said a little mock-gentleman, a young stripling, with swollen eyes, and bloated face, uttering an oath as he raised himself up to reply, "well, I do believe in gambling; and that's about all I do believe in." Then he uttered another oath, with an air of swaggering impudence, disgusting in the extreme. Until now, I had felt pained with the petulant manner in which the respectable stranger had administered his reproof, and had begun to tax my ingenuity for some expedient to improve his spirit, without diverting him from the faithfulness of his intentions. But the profane and blustering reply which his remarks had now elicited from the young gambler, irresistibly drew me into sympathy with himself, and kindled an indignation, which it appeared to be richly merited, I did not care to restrain. I felt, that one so lost to decency and to shame, required rebuke rather than kindness, and faithfulness rather than cau-

tion; yet a sense of my responsibility as a Christian, enabled me to suppress the violence of my feeling, and no sooner had the young man closed the remark above related, than I replied with firmness and decision, "do you not also believe in drinking, and swearing, and lying, and fighting? These usually belong to the same category with gambling, and cannot well be separated. If you make the latter an article of faith you ought surely to embrace all the rest, and believe in every thing that is irreligious and vile. With gambling alone, your creed is very imperfect, Sir!"

The emphasis with which I said this, overwhelmed my antagonist with confusion. Every countenance in the cabin was brightened with a smile, save the young gambler and his companions, several of whom grumbled at once, and with oaths, "We have as good a right to our belief as you have to yours." "Doubtless you have," I replied, "and you will take the consequences of your belief, but you will please not to inflict them upon your orderly fellow-passengers, who, I presume, entirely differ from you in opinion." An expression of approbation was heard from several gentlemen, and the company of gamblers seemed to feel that they were "used up." One after another they slunk away, accommodated themselves on the forward deck, leaving the orderly passengers in full possession of the cabin. A topic of conversation was thus introduced, on which I was happy to find there was but one opinion. We rapidly made each other's acquaintance, and the pleasure and profit of the passage was much increased by the occurrence which separated us from those who disturbed us, and impressed upon each of our minds the ruinous tendency of habits of gambling and dissipation.

The result of this occurrence has deepened my impressions of the duty of boldly rebuking scandalous practices on all suitable occasions, and though I cannot quite approve of the manner and apparent spirit of my stranger friend, or of myself, in this case, yet I have no doubt that the effect was better than we could have hoped for from the mild and cautious treatment which in other circumstances might have been more blessed. Let, then no array of opposition deter the Christian from the discharge of his duty, and that too at the very time when circumstances favour its performance.—*Pastor's Journal*.

A WORD TO THE RICH.

It is generally believed that fewer rich people will be saved than of the poor. I have often thought on this subject, and wonder why it should be so; but have at length come to the conclusion, that the following must be among the most prominent reasons.

1. Their seats at church are vacant more frequently than those of the poor. A little rain, a dark night, or the untimely visit of a friend, is sufficient to keep them at home. I have often thought it strange that it was more easy to get to a party, on a dark night, than to church, and wondered why rain on the Lord's day, was more unhealthy than that which falls during the week; which I would infer from the fact, that neither rain, mud nor darkness can prevent the people of fashion from attending places of amusements in the week; but so soon as Sabbath comes, and the church bells begin to toll, the clouds are regarded, the darkness is felt, and mud becomes formidable.

2. When the minister of Christ visits the rich, he finds them so completely laced up in ceremony, and so tenacious of etiquette, that it is next to impossible to impart to them any religious instruction. Even at tea, God is seldom acknowledged,

by reason of the modern custom of dispensing with tables. Before you are aware, the servant is at your toes with a dish of tea, and it would be deemed then very much out of the way to call the company to order for the purpose of asking a blessing.

INTEGRITY.

Integrity is a great and commendable virtue—a man of integrity is a true man, a bold man, and a steady man. He is to be trusted and relied upon. No bribes can corrupt him, no fear daunt him. His word is slow in coming, but sure. He shines brightest in the fire, and his friend hears of him most when he most needs him. His courage grows with danger, and conquers opposition with constancy. As he cannot be flattered or frightened into that he dislikes, so he hates flattery and temporising in others. He runs with truth and not with the times—with right and not with might—his rule is straight.

The Love of God flows freely and spontaneously. The mother needs no argument to persuade her child—the fountain needs no argument to induce it to send forth its waters, the sun needs no argument to win him over to shed forth his precious light:—so the love of God is not constrained, but flows from his very nature. God is love therefore he must love.—*J. H. Evans*.

For the Methodist Protestant.

Mr. Editor,—I herewith send you a Statistical table of the Methodist Protestant Church, containing the number of stations and circuits, ministers and preachers, members and representatives to the General Conference, belonging to each Annual Conference District, carefully selected from the respective minutes as published in the Protestant, together with the date of holding the respective conferences, and the page and volume of the Protestant on which the minutes stand recorded. It would be acceptable could we also furnish the number of churches belonging to each District, but we have no data yet, by which to make the enumeration.

STATISTICAL TABLE OF THE M. P. CHURCH.

Annual Conferences.	Stations and Circuits.	Ministers and Preachers.	Members.	Representatives.	Date of the Minutes.	Page of the Protestant.	Volume.
Ohio & Pittsburg	42	225	10348	20	Sep. 1833	340	3
Georgia	18	30	850	2	" "	345	3
Alabama	8	22	1162	2	Oct. "	17	4
Genessee	17	27	800	2	" "	369	3
Tennessee	12	55	1309	2	" "	377	3
Vermont	10	27	686	2	Jan. 1834	81	4
N. York & Canada	7	11	366	2	Feb. "	73	4
Virginia	10	37	1153	2	" "	71	4
N. Carolina	4	33	1800	2	" "	69	4
Pennsylvania	12	42	1701	2	Mar. "	114	4
Massachusetts	5	8	500	2	" "		
Maryland	21	98	4227	8	April "		4
New York	20	63	1763	2	" "	129	4
Total,	186	668	26665	50			

It will be obvious to the reader, that the number of our ministers and members at the present time, must considerably exceed the amount in the above table, as several of the conferences were held last year. It is probable that the Methodist Protestant Church now numbers over thirty thousand members.



## POETRY.

## A FRAGMENT.

There is an hour, a sweet, yet pensive hour,  
Which oft to me the sweetest pleasure brings,  
When earth's best riches, seem to lose their power,  
And prove that time has lent to joy her wings;  
'Tis then we turn aside from worldly care,  
And seek a secret unfrequented bower,  
Where we in solitude may drop the tear,  
To ease our breast—Oh! 'tis a lovely hour.

There is a place—a resting place—the grave,  
Where, when our spirit's fled our body lies:  
And what's this life but wave toss'd upon wave?  
Say who would then the peaceful grave despise!  
Oh! let me, while I live, each day employ!  
In His sole service, who each blessing gave,  
And e'er I die, each fear of death destroy,  
And be familiar with my friend the grave.  
*Hill Top.*

G. S.

*From the Methodist Magazine, Eng.*

Thou art the King of Glory, blessed Lord!  
The Father's everlasting Son;  
Eternally the co-existent Word:  
And now for victories won  
In human flesh, Thee all the heavens adore,  
Who at the Father's right hand reignest evermore.

All power in heaven and earth Thou wieldest there  
The Lord of Hades and of death,  
The keys of that dark empire Thou dost bear.  
O'er all things that have breath,  
Thy rule extends, by hell in vain opposed;  
Thou openest, none can shut, nor force what Thou hast closed.

Not yet are all things put beneath Thy feet,  
Not yet the kingdoms of this world  
Are Thine; nor yet, consummate his defeat,  
The Prince of darkness hurled  
Down into hell's unfathomable void,  
Nor death, man's final foe, with death's dark king, destroyed.

But Heaven, and Earth, and Hell, or with glad zeal  
Or blind concurrence, work thy will,  
The day that shall the perfect scheme reveal,  
And all thy word fulfil,  
Is drawing on; and Earth is ripening fast  
As for the sickle. Soon shall sound that signal blast.

We know that Thou art coming, mighty Lord!  
To be the Judge of quick and dead;  
To give thy faithful servants their reward;  
To crush the Serpent's head.  
Lord, in thy merits and thy grace unbounded  
I put my trust; O never let me be confounded.

## THE GRAVE IS NOT A PLACE OF REST.

The grave is not a place of rest,  
As unbelievers teach,  
Where grief can never win a tear,  
Or sorrow ever reach.

The eye that shed the tear is closed,  
The heaving breast is cold;  
But that which suffers and enjoys,  
No narrow grave can hold.

The mouldering earth and hungry worm,  
The dust they lent may claim;  
But the enduring spirit lives  
Eternally the same.

CAROLINE FRY.

## BALTIMORE:

FRIDAY, MAY 2, 1834.

The Representatives to the ensuing General Conference, will please call on Bro. William Lang, Bridge-st., or the Rev. Thomas H. Stockton, Georgetown, D. C. by whom they will be referred to their lodgings.

Just as the printer called for some editorial matter, we received the following opportune communication, which is a valuable substitute for any remarks of our's

From the minutes of the Maryland Conference, and a communication from S. in this number, it will be seen that our brethren are awaking to the importance of providing a fund for the superannuated ministers, &c. &c.

Surely when our sisters begin in the good work it must progress most prosperously. Shall we not soon hear from many others? Our Sister Sommerville has set a distinguished example, may hundreds immediately and successively imitate her.

*Clarksburg, Va. April 18, 1834.*

Mr. Editor,—Permit a sister in Christ, our common Lord, and one who is personally unacquainted with you, to address you on a subject, fraught with the deepest interest to our rising church; I mean the support of our Itinerant Ministry, and especially those who have preached the Gospel until they have become unable to travel any longer; those who have sacrificed the prime of their lives in endeavoring to win souls to Christ; Yes, who have faced the storms of many winters—climbed the lofty mountains—traversed the lonely vallies—who have often stemmed the flowing tide, and braved the swelling floods—living like wanderers, having neither house nor home in this wide world!

I have always felt it a privilege to add something to the support of such, and now that I have seen bro. Hopper's proposal to raise a fund for their support, also for that of those widows and orphans whose husbands and fathers may die in the field of Itinerant labor, that those widows and orphans may have at least the necessities of life, I have taken the liberty to do what I could within my humble sphere. The plan I have adopted is to solicit from those who are friendly to the diffusion of religious knowledge, through the agency of the ministry of the Methodist Protestant Church, such contributions as they may feel at liberty to bestow for the support of the before mentioned objects—and to inform the donors that the sum received shall be forwarded to you, to be appropriated as the Conference may direct, also that the donors may know that I have forwarded their contributions, I have informed them that the sum or sums would be acknowledged in the Methodist Protestant. I presume, my brother, as I have taken the liberty to use your name in this undertaking, that you will aid me in complying with my promise to the contributors of this place and its vicinity.

Many are friendly to our church, so far as they understand its principles, notwithstanding the opposition of some. A few have suffered much, but the Lord has commenced a good work here. Our number is small, but they are steadfast. Some of all classes have contributed, and even the sable sons and daughters of Africa have cast in their mite. I pray that they may enjoy great spiritual freedom. All should aid cheerfully in the spread of the Gospel.

There are a few in Clarksburg who have borne the burden and heat of the day, and the Lord has blessed them. O what an inestimable blessing is Christian Liberty! The love of it will go far to excuse the female who is a mother of a family for venturing to advocate and promote its sacred cause.

I hope, my brother, you will not think me presumptuous for volunteering in this matter. My heart had long looked and longed for Christian liberty, and I have been

privileged to experience its design influence in the bosom of the Methodist Protestant Church for about 18 months, and I hope by grace, to enjoy it to the end of my pilgrimage.

Within the last three months my beloved husband and one of my daughters have attached themselves to the church, and I hope many more will be added of such as shall be saved in the day of the Lord Jesus.

I sincerely desire that there may be no idlers, either male or female, in all our borders, but that we will by every lawful and proper means recommend the religion of our Divine Redeemer, to all around us, and also use our influence to break down the middle wall of partition amongst the professed followers of the Saviour.

I enclose to you fifteen dollars, per mail, which you will please acknowledge, and place in the hands authorized by the Conference to appropriate. This is my first essay in this enterprise, I may perhaps renew my efforts in hope of renewed success—I am not yet weary. May the Lord aid and abide with us, individually, and as a church, is the prayer of your Sister in Christ,

MARGARETTA SOMMERVILLE.

*East Sterling, Pa. April 22, 1834.*

Dear Brother,—I am glad to have it in my power to inform you, that we are doing well on Salem Circuit.—May the Lord continue to revive his work. Last Sabbath we received nine members into the Methodist Protestant Church. Our next Quarterly Meeting will commence on the 24th of May, instead of the 31st. Yours, &c.

A. McREYNOLDS, Superintendent.

## BUSINESS DEPARTMENT.

## Remittances on account of Fourth Volume.

John S. Abel, Thomas Russell. By Josiah Varden, for Robert Rice, and Harry Prather. John S. Constable.—By J. W. Porter, for Joseph Parker, and Rowland Rogers. By R. B. Thomson, W. J. Holcombe (two copies.) C. Winfree, M. Langhorne, W. Feazle, J. Wailes, R. H. Gray, J. Simpson, B. Robinson, and Catharine Smith.—By Thomas F. Norris, for David Richards, Thomas J. Langly, and J. Hawes. Mrs. B. Israel, F. Coates, Geo. Barber, James Carroll. By J. Hines, for C. J. Lawton. By D. Howell, for H. Blackman. By S. Andrews, for J. McIntire, and S. Andrews. J. L. Armstrong, J. L. Hook, Adam Barnes, Josiah Mansfield, J. Constable. By R. McCorkel, for himself, James Shields, Jeremiah Swain, John Shields, and George W. Ray. E. Loveland, Jesse Oakley, S. Gedney, William Wood, Jutson Wells, H. Vanwormer, T. Coleman, N. Gesner, John Storms, J. W. Barber. By George Thomas, C. Woodward, A. Ellis, John Holmes, Jr. and Thomas Avann.

## Remittances on account of Third Volume.

P. Skinner, Allen Davis, Philip Davis. By R. B. Thomson, for R. Ward, S. Norman, and J. T. Morecock. By T. F. Norris, for R. Dewarson. Seth Lewis, R. T. Swingston, Joseph Waterbury, E. Barnes, A. Gilbert, C. Woodward, W. Wadsworth, Thomas Russell, James Carroll. By S. Andrews, for Nathan Driggs, for Second Volume. J. McLay, for First Volume.

## Receipts for Books—gratefully recorded.

Daniel Davies,	\$1 47
Josiah Varden,	3 00
W. Harper, Jr.	8 00
T. W. Pearson,	35 00
J. D. Hines & R. B. Collins,	9 00
E. Foster,	50
John Constable,	5 00

## Letters Received.

Joseph Walker, J. Hursh, Jr. M. E. De Witt, N. Haines, M. McGwigan. R. Blount, T. F. Norris, W. Kesley, R. B. Thomson, Seth Lewis, S. G. Groce, J. D. Yates, (the package was received, the two dollars not paid.) Bartimeus, J. M. Bell, Alexander Albright, Aaron G. Brewer, James Parrott, R. McCorkel, R. T. Livingston, J. C. Washington, D. Howell, Anthony McReynolds, Margaretta Sommerville.

## Receipts for "Methodist Correspondent,"

Since last acknowledgment.

J. Cameron, \$1, you will please send his paper to Charlestown, Md. William King, \$1, Georgetown, D. C. R. B. Thomson, \$1, Lynchburg, Va.